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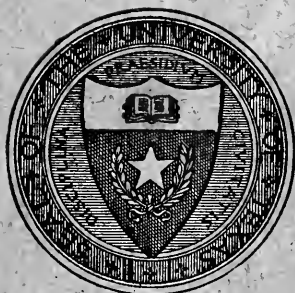
OCTOBER 5

1916

PROGRAMS
FOR
SCHOOLHOUSE MEETINGS

Prepared by
Members of the Department of Extension

and Edited by
E. D. SHURTER
Acting Director



Published by the University six times a month and entered as
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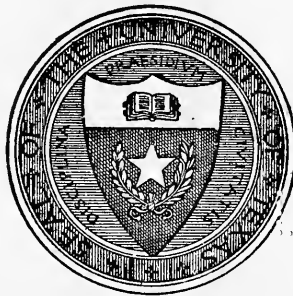
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Texas University, Dept of extension
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LC 232

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The benefits of education and of useful knowledge, generally diffused through a community, are essential to the preservation of a free government.

Sam Houston.

Cultivated mind is the guardian genius of democracy. . . . It is the only dictator that freemen acknowledge and the only security that freemen desire.

President Mirabeau B. Lamar.

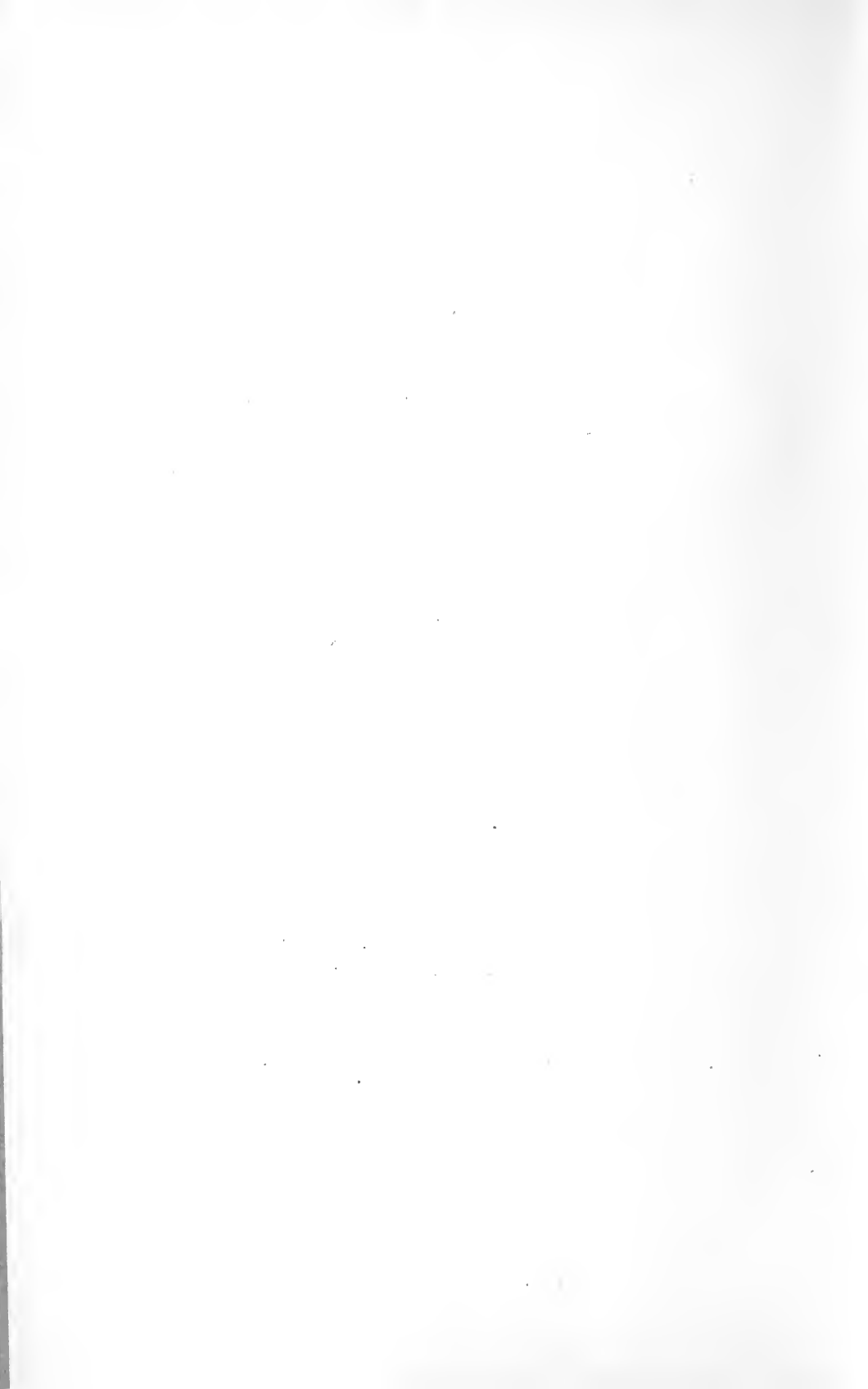
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FOREWORD

To the Teacher:

In making the school attractive to pupils and helpful to patrons, probably no single feature of school work is more valuable than the Schoolhouse Meeting. This has been testified to by hundreds of teachers in our rural schools who have used the Schoolhouse Meeting programs furnished by the University Extension Department during the past two years. With a view of increased efficiency and of economy, we have decided to consolidate the schoolhouse meetings with the debating, declamation, spelling, and athletic contests of the University Interscholastic League. Each school desiring hereafter the benefits of participation in the Schoolhouse Meetings is asked to join the Interscholastic League by the payment of the required \$1.00 annual membership fee.

The fee is charged, not with the purpose of barring any school from participation in the programs of the Schoolhouse Meetings, but with the view of cutting out waste, by restricting the distribution of the programs to those who are in earnest about doing this important work. The 1296 progressive teachers who carried out the debating, declamation, spelling, and athletic contests in their schools last year have already made a very substantial beginning in making their schools live and attractive community centers. By adding the other programs given in this bulletin, these schools will render a yet larger service to their communities and win a warmer interest and better support from their patrons. It is hoped that several thousand schools will take up this interesting work this year and that soon it will reach every schoolhouse in Texas.

This bulletin contains eleven definite programs for schoolhouse meetings, distributed throughout the year. Following these are supplemental programs and suggestions which may be used by teachers according to the local needs of particular schools. If you are a live teacher, if you wish to make the school attractive to your pupils and arouse an interest in the community in your school work, thus helping the school,

the community, and yourself, plan definitely to carry out as many of the following programs as possible. They have succeeded in hundreds of other schools in Texas and can be made to succeed in your school equally well. If you do nothing more than go through the round of daily recitations with your pupils, you are failing to secure the keenest interest and most helpful cooperation of the people in your community, and are neglecting a splendid opportunity to connect the school activities with community life in such a way as to better prepare the children in the school for future citizenship.

The Extension Department of your State University belongs to you. The sole justification for its existence is the service it can render the people of Texas. We sincerely desire to hear from you and to serve you. Let us know of your successes, your failures, and your problems, so that we can help you with your problems and pass on to others the successful ideas that you develop. We shall try faithfully to do our part. Will you please do your part in courageously undertaking the meetings and in sending us the reports? Together, we can go a long way toward making Texas a still better place in which to live.

Usually the most convenient time for the Schoolhouse Meetings is Friday afternoon or night. Having decided upon a meeting time and appointed the necessary committees to make arrangements, it would be well to write the following invitation on the board on Wednesday and have all the children copy it neatly as a writing lesson:

You are cordially invited to come to the schoolhouse on Friday night at eight o'clock to a get-together meeting. We plan to have some interesting exercises and at the same time to have a good time. Do not fail to come. [The form of the invitation would, of course, be changed each time in accordance with the nature of the program to be carried out.]

Have the children hand this invitation to their parents and, perhaps, to their neighbors. Further suggestions regarding preparation for the meetings will be found in this bulletin.

PROGRAM I

A COMMUNITY GET-TOGETHER MEETING.

The beginning of school can be given a most helpful impetus and great encouragement through a community get-together meeting held either the week before school opens or the week following. It should not occur on the first day of school, because on this day of all the year the teacher wishes to do her best and most efficient work. She will be unable to do this if the house is in disorder, if her lessons are not well planned, and if pupils enter the schoolroom with a holiday spirit of fun instead of serious endeavor.

If the school plant is clean, and if it can be properly lighted, by all means hold the meeting there. The teacher should appoint the following committees: (1) A committee on arrangements, (2) a committee on decorations, (3) a program committee, and (4) a committee on refreshments. Refreshments may be free or on sale for the benefit of the school.

PROGRAM.

The program may consist of two parts: part first should consist mainly of short bright talks, recitations, or theatricals, that will set forth the ideals, the policy, and general plans for the year's work in school, home, and community co-operation; part second should be composed of purely social features.

PART I.

1. Music: A song all can sing; or a number by the community band.
2. Talk by President of School Board: The Value of Getting Together.
3. Talk by Teacher: Some Plans for Our School Work.
4. Talk by Parent: How Parents Can Help the School.
5. Recitation by Pupil: "The Calf Path." (Printed below.)

PART II.

1. Everybody shake hands with everybody else.
2. Games.
3. Victrola music.
4. Refreshments.
5. Sing "Auld Lang Syne," "Good Night Ladies," or some friendly song that everybody knows.

THE CALF PATH

By Sam Walter Foss.

One day through the primeval wood,
A calf walked home as good calves should;
But made a trail all bent askew,
A crooked trail, as all calves do.
The trail was taken up next day
By a lone dog that passed that way.
And then a wise bellwether sheep
Pursued the trail o'er vale and steep;
And drew the flock behind him, too,
As good bellwethers always do.
And from that day, o'er hill and glade
Through those old woods a path was made.

And many men wound in and out,
And dodged and turned and bent about.
But still they followed—do not laugh—
The first migrations of that calf.
This forest path became a lane
That bent and turned and turned again,
This crooked lane became a road,
Where many a poor horse with his load
Toiled on beneath the burning sun,
And traveled some three miles for one.

The years passed on in swiftmess fleet,
The road became a village street;
And this, before men were aware,
A city's crowded thoroughfare.
Each day a hundred thousand route
Followed the zigzag calf about.
A hundred thousand men were led
By one calf near three centuries dead.
They followed still his crooked way,
• And lost one hundred years a day.
Ah, many things this tale might teach—
But I am not ordained to preach.

PROGRAM II.

HALLOWEEN SOCIAL.

Preparation for the Meeting: Decorations, etc.—Children especially enjoy the preparation for Halloween, and each school grade can contribute something toward the entertainment. The social feature will necessarily predominate; the occasion is a social gathering for a good time. The meeting should include, however, a brief serious talk as is suggested for No. 8. of the program below. Make cardboard bats, cats, and witches, and color them black with ink. String these figures on cord (also colored black) twelve inches to two feet apart. Attach these strings near corners of room and festoon to center of ceiling. Hang in this central point a lantern encased in a round black cardboard box. Carve in the sides of this box several jack-o'-lantern faces and line it with orange tissue paper. Sweet potato vines, bean vines, wild smilax, Spanish moss, and other local greens can be used to drape the windows, frame the doors, blackboards, and windows. Place the jack-o'-lanterns amid the greens wherever they will look "their spookiest." The children can make these lanterns of pumpkins, citrons, squashes, apples, beets, turnips, old tin cans, or buckets.

Place in a dimly lighted corner amid green boughs and lanterns a fortune teller's table. Hang a small iron kettle from a tripod of old brooms, and place them on this table. Write fortunes on slips of paper and put these slips of paper in the kettle. Three students in witches costume then preside over this table. They stir the contents of the kettle, and distribute the fortunes. Here is a good opportunity to make some money by charging five cents for each fortune.

In another prettily decorated corner, three "witches" or "ghosts" may sell home-made candy, crackerjack, apples and doughnuts.

Let the lanterns provide the only light for the early part of the evening.

PROGRAM.

1. History of Halloween.
2. Halloween customs.
3. Grand March of Ghosts. Enter pupils who are dressed in sheets and pillow cases. Some may be dressed in witches' costumes with tall peaked black witch hats. (Use Diamond Dye to color large articles.) All in the procession should wear masks made of pieces of cloth with holes for eyes.

The ghosts march to slow, weird music in single file up and down the aisles to the stage where they give a drill. (This drill may be original or taken from *The Complete Halloween Book*, price 30c, Eldridge Entertainment House, Franklin, Ohio.)

4. Story Telling. At the close of the drill the ghosts sit on the stage floor. The stories are told by certain ghosts, who stand while speaking. Local stories are often very appropriate. The following is a good list to choose from: "Little Orphant Annie," a ghost story (black cat) from *Uncle Remus*; "No Haid Pawn," found in *Ole Virginia*, by Thos. Nelson Page; "The Spectre Bridegroom," by Washington Irving; "The Transferred Ghost," or "Old Applejoy's Ghost," by Frank R. Stockton; "The Bewitched Fiddle," by MacManus.

5. Welcome. After the last story, the ghosts all stand, spell and pronounce in concert the word "Welcome." They then quickly march off the stage and mix with the audience. The lights are made brighter. The ghosts form themselves into committees of entertainment. They may unmask or continue masked during the evening.

6. Diversions. Songs, victrola music, more stories suggested by those already told, games such as Passing Apples, Nut Guessing, Peanut Carry, etc.

7. Refreshments. Ice cream and home-made doughnuts, candy, apples, crackerjack,—for sale by the school.

8. Short talk by teacher, pupil, or trustee, telling of the aims, the needs, and the progress of the school, with an announcement of the next schoolhouse meeting.

9. School and community songs.

PROGRAM III.

THANKSGIVING EXERCISES.

Thanksgiving exercises are best fulfilling their mission when they preserve throughout a high, serious, yet joyous, tone. Says Commissioner Claxton, to whom we are indebted for many of the following suggestions: "It is not well to rob such occasions as this of their sacredness by irreverent buffoonery or by the use of songs and poems out of keeping with their spirit, as is often the case with Thanksgiving programs in school journals. It is a mistake to suppose that children like such programs better than more serious exercises."

Decorations may consist of flags, flowers, autumn leaves, vines, and fruits. Stalks of corn and cane can be used with good effect. The school exhibit can be made a decorative feature.

The occasion should breathe the "harvest home" spirit. A school fair consisting of exhibits from home and farm products adds much to the interest. Local merchants often are glad to offer prizes to canning clubs, to corn clubs, etc.

If this celebration is held at the central school of the community, it will make it possible for more people to assemble and to get better acquainted with each other. The neighboring schools could come in wagons decorated with their school colors, and be prepared to sing well their respective school songs, and give school yells. A program that always attracts much interest is composed of numbers from the various schools assembled, each school giving one or more numbers. Declamation and spelling contests are both entertaining and profitable.

PROGRAM.

(See printed matter below.)

1. Harvest Song—Air, America.
2. Prayer by the minister, or chant the Lord's Prayer by the school.
3. Reading of the President's and Governor's Thanksgiving

Proclamations, either or both. (These proclamations can be found in the local newspapers.)

4. "Welcome," by a small child.
5. Thanksgiving Acrostic, by primary grades.
6. Recitation—Pumpkin Pies.
7. Southland Echoes.
8. Song—Dixie, (a new version printed below), by school.
9. Recitation—Signs of Thanksgiving, The First Thanksgiving Day, or When the Frost Is on the Punkin.
10. Chorus—Hear the Dinner Horn, (from the rural operetta, Alvin Gray), or some appropriate songs the pupils sing well.

11. Common basket dinner on the school ground, or in the schoolhouse.

12. Address by a prominent speaker, or a Flag Drill.*

*Write to Eldridge Entertainment House, Franklin, Ohio, for Our Country's Flag, 46 children, price 15c; or Red, White and Blue, 36 or 24 pupils, price 15c; or Drill of the Stars and Stripes, 12 girls, price 15c.

13. Awarding of exhibit prizes.

14. Sing "America."

The above program may of course be changed to meet local needs. Either or both the address and dinner may be omitted, and the program may be given either in the afternoon or at night.

HARVEST SONG—AIR, "AMERICA"

The God of harvest praise;
In loud Thanksgiving raise
Hand, heart and voice.
The valleys laugh and sing,
Forest and mountains ring,
The plains their tribute bring,
The streams rejoice.

Yea, bless His holy name,
And joyous thanks proclaim
Through all the earth.

To glory in your lot
 Is comely, but be not
 God's benefits forgot
 Amid your mirth.

The God of harvest praise,
 Hands, hearts and voices raise
 With sweet accord.
 From field to garner throng,
 Bearing your sheaves along,
 And in your harvest song
 Bless ye the Lord.

WELCOME. (A Small Child.)

Which is the sweetest of words you may hear?
 "Love" touches all hearts and "Home" is most dear;
 Children choose "Christmas," the weary love "Rest."
 But "Welcome" of all is the sweetest and best!
 As violets greet Maytime, as stars greet the night,
 As birds sing in chorus to welcome the light,
 So with smiles and with music, sweet greeting we call,
 And welcome you gladly, dear friends, each and all.

THAKSGIVING ACROSTIC.

T is for turkey, the biggest in town;
 H is for Hattie, who baked it so brown;
 A is for apples, the best we can find;
 N is for nuts that we eat when we've dined;
 K is for kisses for those we love best;
 S is for salad we serve to each guest;
 G is for gravy that everyone takes;
 I is for ice cream that comes with the cakes;
 V is for verses on peppermint drops;
 I is for inquiries when anyone stops;
 N is for the way that we nibble our cheese;
 G is for grace when we've done with all these.
All: Hurrah, for Thanksgiving, 1916! —Susie M. Best.

Have each child cut a card seven inches square. On this card he draws or pastes a letter of the word "Thanksgiving." By means of a string, hang the card around his neck. Have the children march on the stage with the letter side of the card turned in. After he has recited his line he turns his letter out so all can see.

PUMPKIN PIES.

How dear to my heart are the pies I remember—
Those rich pumpkin pies with their flavor so fine,
That my mother would make in the frosty November
For us children to eat at Thanksgiving time.

Those bright yellow pumpkins, those pumpkins so golden,
There's no other pie that I so can enjoy
As those of my mother's in days that are olden—
Those Thanksgiving pies that I ate when a boy.

CLASS RECITATION—SOUTHLAND ECHOES.

First Child.

And now, to show why we have gathered here,
And render thanks unto the God, whose hand
Hath blessed our toil with bounty and with cheer,
And showered plenty on our native land,
From field, and tree, and barn-yard, we will bring
A token of the fullness of our store,
Which robs the cruel winter of its sting,
And keeps us safe, until the buds once more
From their long hiding place shall shyly peep,
And nature wake from her long winter's sleep.

KING COTTON.

(Child dressed to represent cotton.)

King Cotton first must rank—our Southland's pride,
Whose bursting bolls, far-stretching, whitened stand.
A surer source of wealth, its acres wide,
Than golden pebbles from Alaskan sands;
A priceless boon, this fruit of honest toil,
Has kindly nature planted in our soil.

APPLES.

(Child bearing a basket of apples prettily arranged.)

The mellow apple next makes glad our hearts;
Its glistening coat of yellow or of red
A cheerful invitation now imparts
To come and merry be around the spread,
Wherewith we pass the winter evenings long
With mirth and jest, with laughter and with song.

TURKEY.

(Child bringing in a turkey.)

The gobble, gobble of this goodly bird
Has echoed long around the barn-yard gate;
His fierce, bold notes the weaker fowls oft heard
When strutting proudly there before his mate.
But I'm afraid when this great day is o'er,
His gobble, gobble will be heard no more.

PERSIMMONS AND LOCUSTS.

(Child bearing a branch of persimmons and one of locusts.)

On swaying boughs these long have gaily been
In summer's sun and Autumn's sterner weather,
Until, frost-kissed and loosened by the wind,
In waiting tubs they may be mixed together,
And give their strength unto Thanksgiving cheer
In sparkling lasses of good home-brewed beer.

PUMPKIN.

(Child rolling in a large pumpkin.)

The fat, round pumpkin's glossy yellow sides
Holds promise of a feast a knight might eat;
A toothsome morsel tucked away it hides,
Of far renown and relish all complete.
And longing hopes of hungry folk grow high
Whenever they see the luscious pumpkin pie.

CORN.

(Child carrying ears of corn.)

The corn I bring! God's gift to man and beast!

The main support of thousands here behold!

In wretched hovel or at palace feast,

It is for strong or weak, for young or old.

With it all climes, all lands, may be well fed;

While we have corn no one shall want for bread.

FLOWERS.

(Several girls to represent seasonable flowers. Only one child speaks.)

The rainbow tints that span the storm-swept sky

Are not more brilliant than these blossoms fair,

Whose gentle fragrance seems to pass us by

Like sweet music on the soft, still air.

To us on earth the Lord these flowers has given

To lift us up and help us on toward heaven.

THE SOUTHLAND.

(A larger girl or young lady dressed to represent the South.)

The half of my good things you have not named—

The melons for which Georgia's widely famed,

The cane that grows upon the Gulf's broad coasts

The juicy spheres of gold that Florida boasts,

The rice from broad, flat plains beside the sea,

The grapes on vines that swing from tree to tree,

The abounding wealth of field and stream and mine,

Of forests deep of oak and ash and pine;

The great warm heart for which I'm loved so well,

The beauty and grace of which my children tell.

(Children in concert.)

Then let us render thanks with joyous heart

That in this dear Southland we have our part.

DIXIE.

(To be sung by all the school.)

Away down South in the land of Cotton,
Old times there are not forgotten.

Look away, look away, look away, Dixie Land!
Wherever o'er the earth I wander,
My heart still turns to the dear land yonder,
Look away, look away, look away, Dixie Land!

Chorus—Then I wish I was in Dixie,
Away, away!
In Dixie Land I'll take my stand,
And live and die in Dixie!
Away, away!
Away down South in Dixie!

O, Dixie Land, of thee I'm dreaming,
Love-lit eyes in mine are beaming,
Look away, look away, look away, Dixie Land!
I see the corn and cotton growing,
The breeze magnolia balm is blowing,
Look away, look away, look away, Dixie Land!

Chorus—And I'm going back to Dixie, etc.

O, Dixie Land, for thee I'm sighing,
Loving thee with love undying.
Look away, look away, look away, Dixie Land!
Thy hills and plains and shining waters,
Thy noble sons and lovely daughters,
Look away, look away, look away, Dixie Land!

Chorus—So I'm going back to Dixie, etc.

SIGNS OF THANKSGIVING.

Air a-gettin' cool an' coolah,
Frost a-comin' in de night.
Hicka-nuts an' wa'nuts fallin',
Possum keepin' out ob sight.
Tu'key struttin' in de ba'nya'd—
Nary step so proud ez his;
Keep on struttin', Mistah Tu'key.
Yo' do' know what time it is.

Cidah press commence a-squeakin',
Eatin' apples sto'ed away:
Chillen swa'min' roun' lak hornets
Huntin' aigs emong de hay.
Mistah Tu'key keep on gobblin'
At de geese a-flyin' souf,
Umph! dat bird do' know what's comin',
Ef he did he'd shet his mouf.

Pumpkin gittin' good and yallah—
Make me open up my eyes;
Seems lak it's a-lookin' at me.
Jes' layin' dere a-saying, "Pies."
Tu'key gobbler gwine roun' blowing',
Gwine roun' gibbing his sass an' slack;
Keep on talkin', Mistah Tu'key;
Yo' aint seed no almanac.

Fa'mer walkin' throo de ba'nya'd
Secin' how things is comin' on,
Sees ef all de fowls is fatt'nin'—
Good times comin' sho's yo' bo'n.
Heahs dat Tu'key gobbler braggin',
Den his face break in a smile:
Nebber min', yo' sassy rascal,
He's gwin to nab yo' atter while.

Choppin' suet in de kitchen,
Stonin' raisins in de hall,
Beef a-cookin' fo' de mince-meat,
Spices grown—I smell 'em all.
Look heah, Tu'key, stop dat gobblin',
Yo' ain't learned de sense ob feah;
Yo' ol' fool, your neck's in dangah!
Don't yo' know Thanksgibbin's heah?

THE FIRST THANKSGIVING DAY.

Children, do you know the story
Of the first Thanksgiving Day,
Founded by our Pilgrim Fathers
In that time so far away?

They had given for religion
Wealth and comfort—yes, and more—
Left their homes and friends and kindred
For a bleak and barren shore.

On New England's rugged headlands,
Now where peaceful Plymouth lies,
There they built their rough log cabins,
'Neath the cold, forbidding skies.

And too often e'en the bravest
Felt his blood run cold with dread
Lest the wild and savage red man
Burn the roof above his head.

Want and sickness, death and sorrow,
Met their eyes on every hand;
And before the spring had reached them
They had buried half their band.

But their noble, brave endurance
Was not exercised in vain;
Summer brought them brighter prospects,
Ripening seed and waving grain.

And the patient, loving mothers,
As the harvest time drew near,
Looked with happy, thankful faces
At the full corn on the ear.

So the governor, William Bradford,
In the gladness of his heart,
To praise God for all his mercies,
Set a special day apart.

That was in the autumn, children,
Sixteen hundred twenty-one;
Scarce a year from when they landed
And the colony begun.

And now, when in late November
Our Thanksgiving feast is spread,
'Tis the same time-honored custom
Of those Pilgrims long since dead.

We shall never know the terrors
That they braved years, years ago;
But for all their struggles gave us
We our gratitude can show.

And the children of our country,
If they feast or praise or pray,
Should bless God for those brave Pilgrims
And their first Thanksgiving Day.
—Youth's Companion.

WHEN THE FROST IS ON THE PUNKIN.

When the frost is on the punkin and the fodder's in the shock,
And you hear the kyouck and gobble of the struttin' turkey-
cock,

And the clackin' of the guineas and the cluckin' of the hens,
And the rooster's hallylooyer as he tiptoes on the fence;
O, it's then's the time a feller is a feelin' at his best,
With the risin' sun to greet him from a night of peaceful rest,
As he leaves the house bareheaded and goes out to feed the
stock—

When the frost is on the punkin and the fodder's in the shock.

They's something kind o' hearty like about the atmsfere
When the heat of summer's over and the coolin' fall is here.
Of course, we miss the flowers and the blossoms on the trees,
And the mumble of the hummin'-birds and buzzin' of the bees;
But the air's so appetizin', and the landscape through the haze
Of a crisp and sunny morning of the airly autumn days
Is a pictur' that no painter has the colorin' to mock—
When the frost is on the punkin and the fodder's in the shock.

The husky, rusty rustle of the tassels of the corn,
And the rappin' of the tangled leaves as golden as the morn;
The stubble in the furries—kind o' lonesome like, but still
A-preachin' sermons to us of the barns they growed to fill;
The strawstack in the medder, and the reaper in the shed;
The hosses in their stalls below—the clover overhead!
O, it sets my heart a-clickin' like the tickin' of a clock—
When the frost is on the punkin and the fodder's in the shock.
—Riley.

PROGRAM IV.

SPELLING BEE.

The spelling matches conducted by the Interscholastic League have done much toward reviving in Texas an interest in the old-time spelling bees. The stand-up-and-spell-down method is used, and whether or not this is pedagogically the best way to learn to spell, the element of contest results in an increased certainty on the part of the pupils as to the spelling of the more common words. Six bulletins containing a list of such words, divided into the Junior and Senior classes, will be sent free to each school belonging to the Interscholastic League. These lists can be given out to the pupils in advance and used as regular spelling lessons.

The spelling bee designated for this program should determine the two pupils who will represent the school in the county contest. It is an excellent plan to interest the parents in this spelling match by asking them to stand and spell with the pupils. The detailed rules for contests in spelling are given in the Constitution and Rules of the Interscholastic League, hence they are not repeated here.

By all means, do not fail to have a spelling bee as the occasion for at least one schoolhouse meeting during the year. In a number of counties, neighboring schools arrange for contests among themselves. This is an excellent plan and should be carried out also in the case of debates, whenever local conditions are favorable.

PROGRAM V.

CHRISTMAS.

The Christmas season with its spirit of giving affords opportunity for one of the most valuable special-day programs of the year. The afternoon or evening of the last school day before the Christmas holiday is usually the best time for the exercises.

PROGRAM.

(See material on subsequent pages.)

1. Christmas hymns, sung by school: "Joy to the World," "Hark! The Herald Angels Sing," or "It Came Upon a Midnight Clear."
2. "The First Christmas Eve," recitation by a pupil.
3. "O Joy Bells," or "Holy Night," sung by the school.
4. Eugene Field's "Christmas Song," recitation by the third grade pupils.
5. "A December Spelling Lesson," by the primary grade.
6. "The Christmas Welcome," sung by the school to the tune of "Tramp, Tramp, Tramp."
7. "Long Ago on Christmas Day," recitation by a little girl.
8. "The Boundary of Christmas," recitation by a little boy.
9. Distribution of presents from the tree.
10. Song, "Merry Christmas to You All," by the school.

Good night.

THE FIRST CHRISTMAS EVE.

It was midnight on the hilltop, and the fire was dim and low,
While the weary shepherds slumbered round the embers' dying
glow,
When a light shown round about them, brighter far than light
of day,
And they saw an angel standing in its pure and living ray.
He was dressed in white apparel and his face was gravely
sweet,
And he spake unto them gently as they bowed them at his feet.

“Fear ye not,” for they were troubled; “news of peace and joy I bring;

For tonight in David’s City, Christ is born, your Lord and King.”

As he spoke, adown the heavens, borne as on the ocean’s swell,
Angel forms came floating nearer, angel voices rose and fell;
“Unto God the highest glory. Peace on earth. To men good will.”

Pealed the anthem, that triumphant echoes down the ages still.

As the angel vision vanished and the song grew faint and far,
Clear and radiant in the heavens steadfast shone the guiding star;

Then they traveled on and onward till they reached a lonely shed
Where the King of all the nations in a manger laid his head,
And the night was hushed and holy, while the star shone over them,

And the angel song rang softly, “Christ is Born in Bethlehem!”

Nineteen hundred years have fled since the shepherds heard
that song,

Since Judea’s hills were brightened by the presence of that throng;

But adown the distant ages, when the Christmas time draws near,
And our hearts and homes are brightened with the Christmas warmth and cheer—

When our hearts with love grow warmer as the light glows
in a gem—

Softly steals the angel’s message, “Christ is born in Bethlehem!”

—*Selected.*

JOY-BELLS.

Oh, joy-bells, oh, joy-bells,

Today peal forth in silv’ry tones,

Oh, joy-bells, today your gladdest chimes peal forth.

’Tis Christmas day, ’tis the Christmas song,

Let the tones be gay, let the tones be strong.

Ye joyful bells, ye joyful bells, your chimes peal forth,

In silv’ry tones, ye joyful bells, your chimes peal forth.

Oh, joy-bells, oh, joy-bells,
Again peal forth in silv'ry tones,
Oh, joy-bells. again your gladdest chimes peal forth,
'Tis the Christmas day, 'tis the Christmas song,
Let the tones be gay, let the tones be strong,
Ye joyful bells, ye joyful bells, your chimes peal forth,
In silv'ry tones, ye joyful bells, your chimes peal forth.

SILENT NIGHT, HOLY NIGHT.

Silent night, holy night,
All is calm, all is bright
Round yon Virgin Mother and Child.
Holy Infant so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

Silent night, holy night,
Shepherds quake at the sight,
Glories stream from heaven afar,
Heavenly hosts sing Alleluia;
Christ, the Savior, is born!
Christ, the Savior, is born!

Silent night, holy night,
Son of God, love's pure light
Radiant beams from Thy holy face,
With the dawn of redeeming grace.
Jesus, Lord at Thy birth,
Jesus, Lord at Thy birth.

A DECEMBER SPELLING LESSON

(Concert recitation by pupils of first grade.)

The nicest word there is to spell
Is just the one we mean to tell;
The nicest day of all the year

Is this one we will show you here.
(Each in turn holding up letter.)

C
H
R
I
S
T
M
A
S

All together:

CHRISTMAS!

—Bertha E. Bush, in Nebraska Special Day Program.

THE CHRISTMAS WELCOME.

(Sung to the tune of "Tramp, Tramp, Tramp.")

When the summer time is passed and the harvest housed at last,
And the woods are standing bare and brown and sere,
When the frost is sharp at night, and the days are short and
bright,

Comes the gladdest, merriest time of all the year.

Chorus: Shout, boys, shout the hearty welcome!

Greet old Christmas with a roar.

He has met us with good cheer for this many a merry
year,

And we hope he'll meet us all for many more.

Then away with every cloud that our pleasure might enshroud,
And away with every word and look unkind;
Let old quarrels all be healed and old friendships closer sealed,
And our lives with sweeter, purer ties entwined.

Since we know the blessed power of this happy Christmas hour,
We will keep its holy spell upon our heart,
That each evil thing within that would tempt us into sin
May forever from our peaceful souls depart.

From Song Knapsack.

LONG AGO ON CHRISTMAS DAY.

Once a little Baby lay
Cradled in the fragrant hay—
 Long ago on Christmas
In the manger it was found,
And the white sheep stood around—
 Long ago on Christmas.

Led on by the shining star,
Shepherds sought him from afar—
 Long ago on Christmas
And the wise men came, they say,
All their loving gifts to pay—
 Long ago on Christmas

And today the whole glad earth
Praises God for that Child's birth—
 Long ago on Christmas
For the Life, the Truth, the Way
Came to bless the earth that day—
 Long ago on Christmas

—Michigan Special Days.

THE BOUNDARY OF CHRISTMAS.

(For a little boy.)

Christmas is bounded on the north by Happiness, Good Wishes, Oyster Lake, and the Isthmus of Cranberry Sauce; on the east by the peninsula of Turkey and Ocean of Goodies; on the south by Mince Pies, Jellies, and Cakes; on the west by Pleasant Words, from which it is separated by the mountains of Cheerfulness. The capitals of Christmas are Peace and Good Will, on the Christmas Tree River.

Dear teachers, friends and schoolmates, we are now on the border of this happy country, and before entering we wish you all a "Merry Christmas and a Happy New Year."

—Michigan Special Days.

PROGRAM VI.

DEBATING AND DECLAMATION CONTESTS.

About January 15 there should be held the local contests in debating and declamation to determine the representatives of the school at the county meeting of the University Interscholastic League. A detailed program is not given here, since the Interscholastic League bulletins will furnish all needed information and material. Usually a debate should be preceded by songs and declamations. Be sure to have just as many divisions in declamation represented as possible; the League rules provide for two contests for girls and two for boys. No school is so small but that entries should be made in the county meeting in Junior declamation at least, not to mention spelling.

Ordinarily the debate should be upon the question for the Interscholastic League contests. Each school joining the League is entitled to two copies of a bulletin containing references and affirmative and negative arguments on the question for debate each year. Sometimes it is an excellent plan to have the parents, or others in the community outside of a school, debate against the pupils. Below are some further questions for debate on which the Extension Librarian will furnish you material upon application:

Resolved, That women in Texas should be granted the suffrage on equal terms with men.

Resolved, That all immigrants to the United States who are 16 years old should be able to read in some language, dependents upon duly qualified immigrants being excepted.

Resolved, That the single tax system should be adopted in Texas.

Resolved, That the county superintendents in Texas should be appointed by the county school board.

Resolved, That this town should have a monthly clean-up day.

Resolved, That capital punishment should be abolished in Texas.

Resolved, That agriculture should be regularly taught in all public schools in Texas.

Resolved, That the United States should establish a protectorate over Mexico.

Resolved, That each family in this community should have its own milch cow.

Resolved, That a constitutional tax of one mill, equitably apportioned, should be levied for the support of the State institutions of higher education in Texas, and that supplementary appropriations by the Legislature should be prohibited.

Resolved, That a general policy of increased military preparedness should be adopted by the United States government.

PROGRAM VII.

ARBOR DAY PROGRAM.

(Friday afternoon about February 15. See Material below.)

1. Song—An Anthem for Arbor Day.
2. Reading—History of Arbor Day.
3. Recitation—Arbor Day.
4. Song—Arbor Day March.
5. Recitation—The Uses of Trees.
6. Recitation—The Heart of the Tree.
7. Arbor Day Song.
8. Recitation—The Tree.
9. Recitation—Why They Plant Trees.
10. Song—Hymn for Tree Planting.
11. Address—"The Pecan Tree"—followed by actual planting of trees on the school ground.
12. Song—The Class Tree.

AN ANTHEM FOR ARBOR DAY.

(Tune: "America.")

Joy for the sturdy trees!
Fanned by each fragrant breeze,
Lovely they stand!
The songbirds o'er them trill,
They shade each tinkling rill,
They crowd each swelling hill.
Lowly or grand.

Plant them by stream and way,
Plant where the children play
And toilers rest.
In every verdant vale,
On every sunny swale,
Whether to grow or fail—
God knoweth best.

Select the strong, the fair,
Plant them with earnest care—
 No toil is vain.
Plant in a fitter place,
Where, like a lovely face,
Let in some sweeter grace,
 Change may prove gain.

God will his blessing send—
All things on him depend,
 His loving care
Clings to each leaf and flower
Like ivy to its tower;
His presence and His power
 Are everywhere.

—S. F. Smith.

HISTORY OF ARBOR DAY.

An old Swiss chronicle relates that away back in the fifth century the people of a little Swiss village by the name of Brug determined to secure a forest of oak trees on the common. More than a dozen sacks of acorns were sown, and after the work was done each participant received a wheaten roll as a reward for his labor. For some reason unexplained the acorns refused to sprout and the next year another effort was made, but again the acorns refused to grow. The people, however, were determined to have an oak grove, so a day was appointed and the entire community, men, women and children, marched to the woods, where each very carefully dug up a sapling and transported it to the common, where a competent gardener superintended its transplanting. At the close of the tree planting each boy and girl was presented with a roll and in the evening the grown people had a merry feast and frolic at the town hall. The saplings were well watered and cared for by details of citizens under direction of the gardener, the work being voluntarily done, but every one was expected to do his share. In the course of years a fine grove was the result, which furnished a place of shade, rest and recreation for the citizens and their descendants.

For years the anniversary of this tree planting was observed by the people of this town with appropriate exercises, among them being a parade of the children carrying oak leaves and branches, at the close of which rolls or other eatables were distributed in commemoration of the event. It is said a similar festival still exists in this and other Swiss villages. This seems to be the first recorded effort at organized tree planting and this custom instituted so long ago finds a happy revival in our modern Arbor Day exercises.

The rapid destruction of the forests in our country called attention of students of forestry to the dangers which confronted us and brought forth numerous publications on the topic of forest preservation. In 1864 a work on "Man and Nature," by George P. Marsh, aroused considerable public interest in tree planting, as did also later books by Dr. Franklin Hough and others.

The Hon. B. G. Northrup, secretary of the Connecticut board of education, in his official report for 1865, made the suggestion respecting the annual planting of trees by children, but so far as recorded the suggestion was not acted upon. Notwithstanding this fact, and also that Mr. Northrup does not claim the honor of originating the idea, yet much credit should be accorded to him, as chairman of the American Forestry Association, for his persistent effort to encourage tree planting by children and to interest governors and legislatures in the plan. His last words to several governors were, "This thing is sure to go. The only question is, shall it be under your administration or that of your successor."

It devolved, however, upon "Treeless Nebraska" to institute systematic tree planting on a given day through the organized effort of schools and citizens. The Hon. J. Sterling Morton is generally credited with originating the idea. In 1872, acting upon his suggestion, the governor of the state issued a proclamation designating Arbor Day and asking that the schools and citizens generally observe the day by appropriate exercises and tree planting. The setting April sun saw over a million trees planted in Nebraska soil as a result of the first Arbor Day celebration. In 1885 Arbor Day, April 22, Morton's birthday, was made a

legal holiday in Nebraska. Careful statisticians claim that more than one thousand million trees are now in a thriving condition in this once "treeless state," through the united efforts of the school children and their parents on Arbor Day.

The originator of the idea lived long enough to see Arbor Day adopted in more than forty states and territories, to record millions and millions of trees added to the growing prosperity of the states, to note thousands of schoolhouses change cheerless surroundings for those of comfort and beauty, and to feel that in stimulating the planting of trees he had been an active factor in fostering love for the school, the home and our country.

—South Dakota Arbor and Bird Day Manual, 1914.

ARBOR DAY.

Will C. Myers, Gilman, Colo.

'Tis said that he has done some good
On life's eternal shore,
Who makes two blades of grass to grow
Where one had grown before.
Much better, then, is he who plants
Within the arid zone,
And makes a giant tree to grow
Where none before had grown.

Behold them in Nebraska
Upon the prairie plains,
Great groves of trees—man's planting,
Their presence there explains—
A shelter from the north wind
When boreas thundered forth,
A shield against the hot blasts
That swept up from the south.

They planted them for shelter
For crops and lowing herds;
They planted them for beauty,
And homes for singing birds

The good J. Sterling Morton,
Remembered be for aye!
His noble mind and kindly heart
Bequeathed us Arbor Day.

Great oaks upon the mountains
Destined to sail the seas,
We take from Nature's storehouse
And use them as we please;
They fight for us our battles
And breast the ocean's foam,
And planted in our dooryard
They beautify our home.

And straightway feathered songsters,
With throats that burst with glee,
Make their abode and warble there
An anthem for the free.
We feel a touch celestial
Reanimating clay
O spare the birds! O plant a tree
On every Arbor Day!

ARBOR DAY MARCH.

Ellen Beauchamp.

(Air—"Marching Through Georgia.")

Celebrate the Arbor Day
With march and song and cheer,
For the season comes to us.
But once in every year;
Should we not remember it
And make the mem'ry dear.
Memories sweet for Arbor Day.

Chorus:

Hurrah! Hurrah! the Arbor Day is here;
Hurrah! Hurrah! It gladdens every year.
So we plant a young tree on blithesome Arbor Day,
While we are singing for gladness.

Flowers are blooming all around,
Are blooming on this day;
And the trees with verdure clad,
Welcome the month of May,
Making earth a garden fair
To hail the Arbor Day,
Clothing all nature with gladness.

THE USES OF TREES.

What do you see in the lofty trees?
We see the ship that will cross the seas;
We see the masts to carry the sails;
We see the plank to weather the gales.

What do we plant when we plant the tree?
We plant the houses for you and me;
We plant the rafters, shingles, the floor;
We plant the shade before the door.

A thousand things that we daily see
Are brought to us from the waving tree;
A thousand things on land and sea
Are planted by us when we plant the tree.

—*Selected.*

THE HEART OF THE TREE.

What does he plant who plants a tree?
He plants the friend of sun and sky;
He plants the flag to breezes free;
The shaft of beauty towering high;
He plants a home to heaven anigh,
For song and mother-croon of bird
In hushed and happy twilight heard—
The treble of heaven's harmony—
These things he plants who plants a tree.

What does he plant who plants a tree?
He plants cool shade and tender rain,
And seed and bud of days to be,
And years that fade and flush again;
He plants the glory of the plain;
He plants the forest's heritage;
The harvest of a coming age;
The joy that unborn eyes shall see—
These things he plants who plants a tree.

What does he plant who plants a tree?
He plants, in sap and leaf and wood.
In love of home and loyalty
And far-cast thought of civic good—
His blessings on the neighborhood,
Who in the hollow of His hand
Holds all the growth of all our land—
A nation's growth from sea to sea
Stirs in his heart who plants a tree.

—*Henry Cuyler Bunner.*

From "The Poems of H. C. Bunner," copyright, 1884, 1892,
by Charles Scribner's Sons.

ARBOR DAY SONG.

Decorations—Secure Stencils of the Charter Oak, Washington Elm, and California giants. Draw in colors upon the board a border or branch of oak and acorns, or pine and cones. Upon rustic fruit stands place ferns or palms. Hanging baskets or vines at the windows add to the beauty of the room.

(Air—"My Bonnie.")

The breezes of spring wave the tree tops,
The flowers so sweet bloom again,
O, joyfully birds sing of springtime,
While flying o'er mountain and glen.

Chorus:

Sing here, sing there,
Sing of the springtime today, today,
Sing here, sing there,
Sing of the springtime today.

O, glorious country of freedom!
Our lives we will make pure and sweet;
Thou givest to us this bright springtime
With hearts full of love we now greet.

Chorus:

Then shout for the oak in the Northland,
And answer, O South, with the palm.
And we who inherit this Union
Sing gaily our Nation's great psalm.

Chorus.

—*Selected.*

THE TREE.

What do we plant when we plant the tree?

We plant the ship that will cross the sea.

We plant the mast to carry the sails,

We plant the plants to withstand the gales,

The keel, the keelson, the beam, the knee

We plant the ship when we plant the tree

What do we plant when we plant the tree?

We plant the house for you and me.

We plant the rafter, the shingles, the floors,

We plant the studding, the lath, the doors,

The beams and siding, all parts that be.

We plant the house when we plant the tree.

What do we plant when we plant the tree?

A thousand things that we daily see.

We plant the spire that out-towers the crag.
We plant the staff for our country's flag.
We plant the shade from the hot sun free.
We plant all these things when we plant the tree.

Henry Abbey.

WHY THEY PLANT TREES.

"Did you hear the good news?" said the robin
To his mate in the tree.
Did you hear what the children are doing
For you and for me?
Each dear little child with wide, innocent eyes
Is planning to give us a startling surprise,
By planting a tree that shall reach toward the skies,
And our homes in its branches shall be."
"I'm sure," said his mate, "'tis a kind thing to do;
Do you really think such good news can be true?"

"They are all planting trees in the meadows,"
A little girl said:
"They will grow till their beautiful branches
Spread far overhead."
"Do you know why they plant them? It seems a strang thing,
But whenever the robins are telling of spring,
We little girls each want a branch for a swing—
Back and forth as we swing under April skies blue,
We know they plant trees just for swinging, don't you?"

But a dear little boy looked on with disdain,
And he said, "I'll grow up and plant trees it is plain—
I'll plant apples and peaches and cherries and plums,
So I'll always have plenty to give to my chums:
But not for the world and all of its riches
Will you get me to plant any tree that grows switches."

Frances Frey.

HYMN FOR TREE PLANTING.

Tune, "America."

God save this tree we plant!
And to all nature grant
 Sunshine and rain.
Let not its branches fade,
Save it from axe and spade,
Save it for joyful shade—
 Guarding the plain.

When it is ripe to fall,
Neighbored by trees as tall,
 Shape it for good.
Shape it to bench and stool,
Shape it to square and rule,
Shape it for home and school—
 God bless the wood!

Lord of the earth and sea,
Prosper our planted tree,
 Save with Thy might.
Save us from indolence,
Waste and improvidence,
And in Thy excellence,
 Lead us aright.

—Henry Hanby Hay.

THE CLASS TREE.

(Tune, "America")

Grow thou and flourish well
Ever the story tell
 Of this glad day;
Long may thy branches raise
To heaven our grateful praise
Waft them on sunlight rays
 To God away.

Deep in the earth today,
Safely thy roots we lay,
 Tree of our love;
Grow thou and flourish long;
Ever our grateful song
Shall its glad notes prolong
 To God above.

“Let music swell the breeze,
And ring from all the trees,”
 On this glad day;
Bless Thou each student band
O’er all our happy land;
Teach them Thy love’s command
 Great God, we pray.

—Emma S. Thomas, Schoharie, N. Y., in *Teachers’ Magazine*.

PROGRAM VIII.

OUTDOOR GAMES AND TRACK MEET.

The afternoon of Texas Independence Day (March 2) should be utilized for an athletic meet. This should be held on the school grounds, if sufficiently commodious; otherwise on an athletic field where a track can be provided. If possible some properly qualified person should be engaged to deliver a talk on the general subject of personal hygiene, sanitation, and physical education. Outdoor games, track and field events should then be held to be participated in by all the pupils. The two bulletins, "Play and Athletics," 1915 Series No. 32, and "Athletic Rules of the University Interscholastic League," 1915 Series No. 33, giving all needed information for these events, will be sent to you upon application. The occasion should be used as a tryout contest for the county track and field meet of the Interscholastic League. Below are the prescribed League track and field events for girls and boys. Each of these have two divisions, one for Juniors (those under 15 years of age), and for Seniors (those 15 years of age and upward). Of course not all these events need be held, and games or other contests may be included on the program to meet local conditions. In this connection, the "Farm Work Contests," will be suggestive, especially for rural schools.

TRACK AND FIELD EVENTS FOR GIRLS.

"J" and "S," in parenthesis following each event denote "Junior" and "Senior," respectively.

TRACK.

1. Potato race (J).
2. Potato race (S).
3. 30-yard dash (J).
4. 30-yard dash (S).
5. 140-yard relay (J).
6. 140-yard relay (S).

FIELD.

1. Basket ball throw for distance (S).
2. Standing broad jump (J).
3. Baseball throw for accuracy (S).
4. Basket ball throw for distance (J).
5. Baseball throw for accuracy (J).

JUNIOR TRACK MEET FOR BOYS.

TRACK.

1. Potato race.
2. 50-yard dash.
3. 220-yard dash.
4. 100-yard dash.
5. 440-yard relay.

JUMPS AND VAULTS.

1. Running high jump.
2. Running broad jump.
3. Pole vault.
4. Running hop-step-jump.

WEIGHTS.

1. Putting 8-pound shot.
2. Baseball throw for distance.
3. Chinning the bar.

For Senior boys the program would be that for "Class B High School Division" as given in Bulletin No. 33 referred to above. For suggestions as to outdoor games see bulletin, "Play and Athletics."

PROGRAM IX.

RURAL LIFE DAY.

(For Friday afternoon, about April 1. See material below.)

1. Song—America.
2. Invocation—We Thank Thee. (By a child.)
3. Recitation—The Boy's Protest.
4. Address—The Value of Good Roads.
5. Song—The Old Oaken Bucket.
6. Reading—The Country Boy's Creed.
7. Recitation—The Little Boy's Conundrum.
8. Recitation—When I Am a Man.
9. Reading—The Ten Commandments of Agriculture.
10. Reading—The Farmer's Creed.
11. Song—My Heart's Out in the Country.

WE THANK THEE.

For flowers that bloom about our feet;
For tender grass, so fresh, so sweet;
For song of bird, and hum of bee;
For all things fair we hear or see,
Father in Heaven, we thank Thee!

For blue of streams and blue of sky;
For pleasant shade of branches high;
For fragrant air and cooling breeze;
For beauty of the blooming trees;
Father in Heaven, we thank Thee!

THE BOY'S PROTEST.

When a fellow knows every bird's nest
In the fields for miles around,
Where the squirrels play in the sunshine,
Where the prettiest flowers are found;
When he knows a pair of robins
That will fly to his hands for crumbs,
He hates to be penned in a schoolroom,
And he's glad when Saturday comes.

There's a bee-tree on the hillside,
But I'll not tell anyone where;
There's a school of trout in the mill-stream,
And I want to go fishing there.
I know where an oriole's building,
And a log where a partridge drums,
And I'm going to the woods to see them
As soon as Saturday comes.

They shouldn't keep school in the springtime,
When the world is so fresh and bright,
When you want to be fishing and climbing,
And playing from morn till night.
It's a shame to be kept in the schoolroom,
Writing and working out sums;
All week it's like being in prison
And I'm glad when Saturday comes.

—*New York Independent.*

THE COUNTRY BOY'S CREED.

I believe that the country which God made is more beautiful than the city which man made; that life out of doors and in touch with the earth is the natural life of man. I believe that work is work wherever we find it, but that work with nature is more inspiring than work with the most intricate machinery. I believe that the dignity of labor depends not on what you do, but on how you do it; that opportunity comes to a boy on the farm as often as to a boy in the city; that life is larger and freer and happier on the farm than in the town; that my success depends not upon my location, but upon myself—not upon my dreams, but upon what I actually do; not upon luck, but upon pluck. I believe in working when you work—and in playing when you play, and in giving and demanding a square deal in every act of life.

Edwin Osgood Grover.

A LITTLE BOY'S CONUNDRUM.

Helen M. Richardson.

I know a cunning little bird
That takes a bath each day;
He doesn't bathe a bit like me,—
In quite another way.
He just sits down right in the dirt
And rubs his feathers, then
He flies up to a tree o'erhead
And starts to sing again.

I saw a squirrel, too, one day,
Out in the garden make
A deep hole with his nose and claws
As if he'd got a rake.
He rolled himself from side to side,
Rubbed hard his nose and ears;
"Why, Chipp's at his bath!" ma said,
"Or so it thus appears."

Now when I play out in the dirt,
It's: "Mercy! what a sight
Your face and hands are! Run right in
And wash them! you're a fright!"
So what I want to know is this:
If dirt gets squirrels clean,
Why must I wash to get it off
Of me, before I'm seen?

WHEN I AM A MAN.

I'm going to be a farmer
And guide the shining plow.
I'm going to have a garden,
Some chickens and a cow.
I'll have a lot of horses,
Some pigs and honey bees,

And yes, I'll have an orchard
Of juicy apple trees.
Then if you'll come to visit
And stay perhaps a week,
We'll both of us go fishing
And swimming in the creek.

A. T. Eisenman.

KNAPP'S TEN COMMANDMENTS OF AGRICULTURE.

1. Prepare a deep and thoroughly pulverized seed bed, well drained; break in the fall to a depth of 8, 10 or 12 inches, according to the soil, with implements that will not bring too much of the subsoil to the surface. (The foregoing depths should be reached gradually, if the field is broken with an ordinary turning plow. If a disk plow is used, it is safe to break to the above depths at once.)

2. Use seed of the best variety, intelligently selected and carefully stored.

3. In cultivated crops give the rows and the plants in the rows a space suited to the plant, the soil, and the climate.

4. Use intensive tillage during the growing period of the crops.

5. Secure a high content of humus in the soil by the use of legumes, barnyard manure, farm refuse, and commercial fertilizers.

6. Carry out a systematic crop rotation with a winter cover crop on southern farms.

7. Accomplish more work in a day by using more horse power and better implements.

8. Increase the farm stock to the extent of utilizing all the waste products and idle lands of the farm.

9. Produce all the food required for the men and animals on the farm.

10. Keep an account of each farm product, in order to know from which the gain or loss arises.

THE FARMER'S CREED.

I believe in a permanent agriculture, a soil that shall grow richer rather than poorer from year to year.

I believe in hundred-bushel corn and in fifty-bushel wheat, and I shall not be satisfied with anything less.

I believe that the only good weed is a dead weed, and that a clean farm is as important as a clean conscience.

I believe in the farm boy and the farm girl, the farmer's best crops and the future's best hope.

I believe in the farm woman, and will do all in my power to make her life easier and happier.

I believe in a country school that prepares for country life, and a country church that teaches its people to love deeply and live honorably.

I believe in community spirit, a pride in home and neighbors, and I will do my part to make my own community the best in the State.

I believe in the farmer, I believe in farm life, I believe in the inspiration of the open country.

I am proud to be a farmer, and I will try earnestly to be worthy of the name.

—Frank I. Mann.

MY HEART'S OUT IN THE COUNTRY.

Tune: "My Wife's Gone to the Country")

I love the frost of autumn.

I love the winter's snow.

The bracing air, the branches bare.

The fireside's cheerful glow:

But when the buds are bursting

And warm south winds obtain.

When I discern the bird's return.

I sing this glad refrain:

Chorus:

My heart's out in the country,
All day! All day!
Among birds and bees and spreading trees,
Where life's a joyous lay:
I love the stirring city,
Hooray! Hooray!
But let me find some quiet field
On a sunny summer day.

I love the city's bustle.
I love its people, too.
I love the strife of city life.
I think it's fine. Don't you?
But when all Nature's smiling,
In garments new and bright,
Just take your town, I'll turn it down.
To the fields I'll take my flight.

—Homes Tupper.

PROGRAM X.

CELEBRATION OF SAN JACINTO DAY (APRIL 21)

For San Jacinto Day a pageant or masque based upon Texas history is most suitable. The Extension Department is able through the generous cooperation of Miss Marjorie Wilson to offer an exceedingly attractive "Masque of San Jacinto." The purpose of this masque is not merely to afford entertainment to pupils and patrons, but in an effective way to bring the present generation to a more vivid realization of the trials and heroism through which our liberties were won, and to inspire in our youth a desire to apply the virtues of their ancestors to the conditions and problems of our day.

"The Masque of San Jacinto" can be carried out by any intelligent country teacher and school without the direction of an expert. The costumes cost only a few cents, and no stage is required at all. The performance is planned as a night entertainment out of doors, and can be given practically anywhere successfully. A bulletin giving the words of the masque and full directions for preparing costumes and carrying out the performance will be sent free upon request to any school belonging to the Interscholastic League.

PROGRAM XI.

SCHOOL CLOSING EXERCISES.

We print below selections and modifications of the best programs suggested in answer to a questionnaire sent out to a large number of superintendents in Texas asking for suggestions regarding commencement programs. The material for these programs is given in a separate bulletin, 1916 Series, No. 16, which will be sent upon application.

The following program, which was given at a rural school, is modeled after the formal city program and has in it features more appropriate to a class day:

1. Violin Solo.
2. Salutatorian.
3. Class Prophecy.
4. Class Will.
5. Valedictorian.
6. Presentation of Diplomas.
7. Vocal Solo.
8. Commencement Address.
9. Quartet.

The following is a more dignified program. In addition to it there could be on separate dates a class day program, a celebration by the primary and intermediate grades, and, possibly, on Sunday a sermon addressed to the graduating class. This is a great improvement on the plan of having each member of the class read his "essay."

1. Chorus—Glee Club.
2. Invocation.
3. Piano Solo.
4. Declamation.
5. Essay.
6. Piano Solo.
7. Oration.
8. Essay.
9. Literary Address.
10. Piano Solo.
11. Presentation of Diplomas.

The next program is considered a model by many city superintendents. The exercises were held in the high school assembly hall; no extravagant dress, no flowers, and no presents were permitted. The time devoted to the program was short—about forty-five minutes. There were no expenses for the Board of Education to defray. In connection with a program like this a class play is often given.

1. Prayer.
2. Chorus by High School.
3. Address (20 minutes) by an Alumnus.
4. Chorus by High School.
5. Presentation of Diplomas.
6. Chorus by High School.
7. Benediction.

Here is another simple program suitable for the city high school:

1. Song.
2. Class Entrance.
3. Invocation.
4. A Song to *Alma Mater*.
5. Salutatory.
6. Address by Class Representative.
7. Trio.
8. Valedictory.
9. Presentation of Diplomas.

PROGRAM FOR THE LOWER GRADES.

1. Song—"School Days," Primary Department.
2. "A Printer's Pi," Primary Department.
3. "A Picnic Party," Primary Department.
4. "United States Entertains," Intermediate Department.
5. Sunbonnet Drill,¹ Seventh Grade Boys.
6. Japanese Drill,² Seventh Grade Girls.
7. "Crowning the May Queen"³ (play), Intermediate Grades.
8. Reading the "School Journal."
9. School Song.

¹"Surprise Drill Book," T. S. Denison & Co., Publishers, 154 North Randolph St., Chicago.

²Morris Brothers, Publishers, Lebanon, Ohio.

³"Folk Dances and Singing Games," by Elizabeth Buchinal, contains a May Pole Exercise and a collection of Folk Games. Price \$1.50. G. Schirmer, East 43rd St., New York City.

A PROGRAM FOR "HIGH-SCHOOL SUNDAY"

1. Hymn: "Come Thou Almighty King."
2. Prayer.
3. Solo: "Love Ye the Lord," Handel.
4. Hymn: "Coronation."
5. Reading from the Scriptures.
6. Prayer.
7. Sermon.
8. Benediction.

SUPPLEMENTAL PROGRAMS.

Following are some suggested programs and material which can be used as local conditions demand. In country districts one or more of these programs, such as the Farm Work Contests, might well be substituted for one or more of the programs listed on the preceding pages. When any of these programs are tried, it is specially requested that the teacher send in a report regarding the same to the Extension Department.

A VICTROLA CONCERT.

FOLK SONGS AND NATIONAL AIRS.

This meeting may be held at the home of some person owning a Victrola or other talking machine. It is better if the person owning the machine will carry it to the schoolhouse, and the meeting is held there. If there are no talking machines in the community a local dealer may be willing to furnish one for such an occasion. Get the following records:*

- "Holy Night," Schumann-Heink.
- "Marseillaise," Victor Military Band.
- "Sally in Our Alley," George Hamlin.
- "Songs of Scotland," John McCormack.
- "Songs of Ireland," John McCormack.
- "It's a Long, Long Way to Tipperary," John McCormack.
- "May Pole Dance," Victor Military Band.
- "Old Black Joe."
- "Dixie," Victor Military Band.
- "La Paloma," Franchessa.
- "La Golondrina."
- "Stars and Strips Forever," Sousa's Band.
- "Auld Lang Syne," Evan Williams.
- "The Campbells Are Coming."
- "The Lorelei," Elsie Baker.
- "Highland Fling," Victor Military Band.

*This collection is taken from the Victor records, but a similar collection can be made from the records sold by other companies.

Appoint a leader to read the following brief sketches of the several selections. The reading of these will not only give information, but will increase the enjoyment and appreciation of the music itself.

SKETCH FOR THE NATIONAL AND FOLK MUSIC PROGRAM.

The music selected for this evening's program is national and folk music.

Every country has developed certain well known songs and hymns which are constantly sung and especially loved by the people of that nation. Folk or national songs have sprung up from the people, and have been handed down from generation to generation. They express the powerful emotions of the nation to which they belong, and appeal most strongly to the feelings of that particular people. To study the national and folk songs of each country gives a glimpse of the character and temperament of the different races, for they are a faithful expression of their feelings. The reason is easily explained. The shepherd tending his flocks, the soldier on his march, the fisherman mending his net, the laborer in the cornfield, have no enthusiasm to sing unless their emotions incite them to do so. The musical effort comes from within and the music that is loved is the music that helps to express the feelings.

Music has been sacred to many nations and has been believed to possess a mystic power. People have considered it of divine origin, and in their mythology have had a Goddess of Music, who possessed a wonderful control over men. This power attributed to music is illustrated in the following Hindu tradition:

"Mia Tonsine, a wonderful musician in the time of King Akber, sang one of the night-songs at mid-day. The power of the music was such that it instantly became night, and the darkness extended in a circle around the palace as far as the sound of the voice could be heard." There is also a Chinese tradition, according to which, the great Confucius having heard, upon a state occasion, some powerful music was so affected by it that he did not taste food for three months.

This evening we have a few of the best known selections of

national and folk music. We will give those which have played the largest part in the life of the people, and represent, most completely, the national temperament of the country from which they have sprung. The first is one of the most beautiful national songs in existence, "Holy Night." This song tells of the birth of the Savior. The English translation is not as beautiful and harmonious in effect as the original German, but the following stanzas give us an idea of its meaning and strength:

Silent night! Holy night! All is calm, all is bright!
Round yon virgin mother and child! Holy infant, so tender and mild,
Sleep in heavenly peace, Sleep in heavenly peace.
Silent night! Holy night! Shepherds quake at the sight!
Glories stream from heaven afar, Heav'nly hosts sing
Alleluia,
Christ the Savior is born, Christ the Savior is born!

"Holy Night" belongs to the Prussians and had such a powerful influence over the army during the war of 1812, that the singing of it by the soldiers was prohibited. It is stated that men who sang it were thrown into profound melancholy because of the penetrating music. Have you not, at some time, felt this powerful effect of music when the band has played "Dixie," or some other American patriotic song?

(Play on the Victrola, "Holy Night," as sung by Schumann-Heink.)

Germany probably has a larger collection of national songs than any other nation. From the earliest time we find an interest in music in this country. The German music is earnest, melodious and lasting. Among the best known examples are, "The Watch on the Rhine," "Old Tannenbaum," and "The Lorelei." The latter melody is thoroughly German and contains the true elements of the folk songs. (Give "Old Tannenbaum," and "The Lorelei" on the Victrola. Allow the people to sing "The Watch on the Rhine," given in the "University of Texas Community Song Book.")

Everybody is acquainted with the French national hymn, the "Marseillaise." The music of this was written by a French soldier, and suggests the courage, enthusiasm and martial dignity of that people. It is said that a German officer on meeting the author of this song, exclaimed, "Barbarian! Monster! How many thousand of my brethren have you slain! That one song has mowed down fifty thousand Germans." (Play the "Marseillaise" on the Victrola and ask the audience to note its commanding air.)

As national music, that of Scotland has always been recognized as individual, and possessed of unusual charm of melody and rhythm. Like all folk songs, those of Scotland were more or less influenced by the musical instruments used by the people. Their national instrument is the bagpipe, and the effect of the Scottish music has always been closely connected with it as is indicated by the following story:

At the battle of Quebec, in 1760, while the British troops were retreating in great disorder, the General complained to a field officer of the bad behavior of his corps.

"Sir," said the officer with some warmth, "you did very wrong in forbidding the pipers to play this morning. Nothing encourages the highlanders so much in the day of battle; even now the pipes would be of some use."

"Let them blow like the wind, then," replied the general, "if it will bring back the men."

The pipers were ordered to play a favorite national air, and the highlanders, the moment they heard the music, returned and won the battle.

Among the Scottish music most universally known is "Highland Fling," "My Heart's in the Highland", "Auld Lang Syne," "Bonnie Dundee," "Campbells are Coming," and "Scots Wha' Hae." (Play some one of these selections on the Victrola. It is suggested that the selection be, "Highland Fling," Victor Military Band; or "Scot's Wha' Hae" as sung by John McCormack. The medley by the Sutcliffe Troupe in which the bagpipes are used would be especially desirable here.

The music of Ireland is similar in many ways to that of Scotland. However, the Irish use the harp in place of the bagpipe.

Their music, more than that of any other people, illustrates every occupation found in the country, and each has its own individual tune. Among the best known Irish songs are the "Minstrel Boy," one of the oldest airs of Ireland, "The Harp that Rang Through Tara's Hall," and "Wearing of the Green." Also the song which is at present being used with such stirring enthusiasm by Irish and English soldiers, "It's a Long, Long Way to Tipperary" illustrates the Irish spirit, though it was not written in Ireland. (Play on the Victrola, "It's a Long, Long Way to Tipperary," as sung by John McCormack, and also the "Minstrel Boy.")

We find when we study the history of music that the old English tunes have sprung spontaneously from the common people and were produced in days of trial and warfare, as well as in days of peace and contentment. Some of the typical English music is the May Pole Dance, "Drink to Me Only With Thine Eyes," and "Sally in Our Alley."

The national air of England, "God Save the King," has been at some time the national song of Switzerland, America, England, and Saxony. As a national song, it expresses earnest, patriotic feeling, and its use in the present war is said to be inspiring and strength-giving. (Play on the Victrola "Sally in Our Alley," George Hamlin, and "God Save the King.")

Much has been written of the folk music of America in the past few years. Some musicians believe that the future of our American music rests on the Indian melodies, while others hold that it rests on the songs of the American negroes. In the study of our folk music we find in America, as in other countries, that the influence of struggle and triumph, of joy and sorrow has left its lasting impressions. We find in it all the elements that constitute the power of folk music in the old world—strong emotion, melody, and simple harmony. Some of the most beautiful American songs are those written by Stephen C. Foster, "My Old Kentucky Home," "Old Folks at Home," "Massa's in the Cold, Cold Ground," and "Nellie Bly." (Sing one or more of these.)

America also has a number of patriotic songs, such as "Star Spangled Banner," "Dixie," and "Columbia, the Gem of the

Ocean." "Dixie" is the only bit of war music that has outlived the Southern Confederacy and bids fair to become national. This song was written for a negro minstrel show and was first sung at a Broadway theater, New York. It was written to represent a rollicking picture of a Southern Plantation and became the song of the South because the soldiers and the people liked it.

The music of John Philip Sousa is also typically American. In no place but America could this music have originated.

(Play "Stars and Stripes Forever," Sousa's Band, on the Victrola and sing "Dixie.")

Close this meeting with, "Auld Lang Syne." Though this song is a national song of Scotland, it has been described as the social song of all the English speaking races. For more than a hundred years it has been regarded as a song of farewell and a pledge of old and new friendship.

BIRD DAY PROGRAM

1. Reading—Bird Day.
2. Recitation—The Mocking Bird.
3. Recitation—I Used to Kill Birds.
4. Bird Census—Have a child tell of the birds in the community.
5. Address—The Birds of Texas.
6. Recitation—Somebody's Knocking.
7. Recitation—To the Wrens.
8. Recitation—Trimming the Clothesline.
9. Reading—Just to See Them Fall.

BIRD DAY.

(By Mrs. Lewis Pritchard, Des Moines, Iowa.)

The first Bird Day was celebrated in 1894 on the first Friday in May through the influence of Mr. Charles A. Babcock, but the day is generally observed in connection with Arbor Day. The two go hand in hand—we can scarcely think of Arbor Day without the glad note of a robin's song.

Much has been done during the last twenty-five years to foster and protect our native birds through the national and state organizations of the Audubon Societies. This organized effort for the protection of our feathered friends was brought about by the destruction of bird life throughout the country for commercial purposes. In 1886 Mr. Frank Chapman of New York found forty species of the most beautiful birds on women's hats. Milliners' agents were destroying the sea bird colonies for the wings, breasts, aigrettes, etc.; song birds were being caged and sold, and large numbers of non-game birds were sacrificed annually for food. Much of this needless destruction has been stopped by the efforts of this society, which strives first to educate and secondly to legislate. It realizes that ignorance is at the root of this evil, as it is in the case of most evils—that as soon as a boy has learned to know the birds and their habits, he will learn to love and protect them from harm.

The Audubon Society was organized in New York in 1886 and

named for John James Audubon (1780-1851), who gave to the world "The Birds of America" in ten volumes, one of the greatest contributions to the study and record of our native birds. State organizations soon began to be formed and are now found in most of our states.

It is interesting to know that during the last few years more than fifty places have been set aside in the United States for the conservation of bird life. These places are located in all parts of the country, both inland and along the coasts. One of the most unique homes for the birds was established by the federal government on two islands in the Hawaiian group, thousand of miles from the beaten path of commerce. Here on Bird and Laysan islands several million sea birds are bred yearly, undisturbed by man save an occasional visitor to the islands for the purpose of scientific study of their life and habits. In addition to all that our federal government is doing toward the preservation of the birds, many individuals have given liberally to the work of the Audubon Society, and also to individual states. We cannot all contribute as Mrs. Russell Sage and Mr. Charles Willis Ward have done recently to the State of Louisiana, but the least of us can love and protect the birds about our schools and home. Like the flowers of the field, the birds of the air belong to each one of us—they are ours for the loving.

THE MOCKING BIRD.

He didn't know much music
When first he came along;
An' all the birds were wondering
Why he didn't sing a song.

They preened their feathers in the sun,
And sung their sweetest notes;
An' music jest come on the run
From all their purty throats!

But still that bird was silent
In summer an' in fall;
He jest set still and listened
An' he wouldn't sing at all!

But one night when them songsters
Was tired out an' still,
An' the wind sighed down the valley
An' went a creepin' up the hill;

When the stars was all a-tremble
In the dreamin' fields of blue,
An' the daisy in the darkness
Felt the fallin' o' the dew—

There came a sound o' melody
No mortal ever heard,
An' all the birds seemed a singin'
From the throat o' one sweet bird!

Then the other birds went playin'
In the land too far to call;
Fer there warn't no use in stayin'
When one bird could sing for all!

—Frank L. Stanton.

I USED TO KILL BIRDS.

I used to kill birds in my boyhood,
Bluebirds and robins and wrens,
I hunted them up in the mountains,
I hunted them down in the glens;
I never thought it was sinful—
I did it only for fun
And I had rare sport in the forest
With the poor little birds and my gun.

But one beautiful day in the springtime
I spied a brown bird in a tree,
Merrily swinging and chirping,
As happy as bird could be;

And, raising my gun in a twinkling,
I fired and my aim was too true;
For a moment the little thing fluttered,
Then off to the bushes it flew.

I followed it quickly and softly,
And there to my sorrow I found,
Right close to its nest full of young ones
The little bird dead on the ground.
Poor birdies, for food they were calling;
But now they could never be fed,
For the kind mother-bird who had loved them
Was lying there bleeding and dead.

I picked up the bird in my anguish,
I stroked the wee motherly thing
That could never more feed its dear young ones,
Nor dart through the air on swift wing.
And I made a firm vow at that moment,
When my heart with such sorrow was stirred,
That never again in my lifetime
Would I shoot a poor innocent bird.

SOMEBODY'S KNOCKING.

There's somebody knocking. Hark! who can it be?
It's not at the door! No, it's in the elm tree.
I hear it again; it goes rat-a-tat-tat!
Now, what in the world is the meaning of that?

I think I can tell you. Ah, yes! it is he;
It's young Master Woodpecker, gallant and free.
He's dressed very handsomely (rat-a-tat-tat),
Just like a young dandy, so comely and fat.

He's making his visits this morning, you see;
Some friends of his live in that elm tree;
And, as trees have no doorbells (rat-a-tat-tat),
Of course he must knock; what is plainer than that?

Now old Madam Bug hears him rap at her door;
Why doesn't she come? Does she think him a bore—
She stays in her chamber, and keeps very still.
I guess she's afraid that he's bringing a bill.

"I've seen you before, my good master," says she;
"Altho' I'm a bug, sir, you can't humbug me.
Rap on, if you please! At your rapping I laugh,
I'm too old a bug to be caught with your chaff."

TO THE WRENS.

We've built a little bird-house
For Mr. and Mrs. Wren;
One inch one-eighth, the opening,
So sparrows can't get in.

To make it quite attractive,
We've done our very best;
With corrugated paper
We've lined the little nest.

We've made it fast to branches
Of a leaning cedar tree;
A friendly honeysuckle
Makes it snug as snug can be.

We're waiting now for tenants,
And hope they'll quickly come.
From harm we'll try to guard them,
While making this their home.

May be the wrens don't know it,
And yet they're very wise;
Perhaps they'd come more quickly
If we should advertise.

We'll give the rental gratis
As long as they will stay.
Please tell that—and maybe
They'll come here right away.

Come and see the home provided,
We're sure you'll think it great.
Come, Mr. Wren, we like you;
Come, and bring your little mate.

—John M. Morse in *Farm Journal*.

TRIMMING THE CLOTHES-LINE.

By Helen M. Richardson.

I'm happy when the birds come back,
I've something then to do;
If you don't mind a little work
Perhaps you'd like it, too.

I get a lot of pretty strings,
Some red, some white, some blue,
And on a line out in the yard
I hang them up in view.

Sometimes I lay them on the ground,
And bits of lace, as well;
For just what stuff will best suit birds
Is sometimes hard to tell.

They know our yard is a good place
Variety to find;
And my! they're often such a while
In making up their mind.

But before night I've sold clean out,
I'm tired as I can be;
Yet when the birds chirp back their thanks
And sing sweet songs to me.

I'm ready next day to begin
 To trim my line anew,
 In colors like the flag we love—
 The red, the white and blue.

—Helen M. Richardson in *Farm Journal*.

“JUST TO SEE THEM FALL.”

Oriole sang in the Singing Tree,

(Heigh-

O,

But I loved him so!)

Sang all day, and at night said he,

“Just as sleepy as I can be!—

Sleepy and tired, and my throat is sore;

Couldn't have sung one glad note more;

Did my best all the whole day long,

Cheering the world with my sweetest song!”

Oriole sang in the smiling sun;

(Heigh-

O,

But I loved him so!)

One came by with a deadly gun * * *

Flash!—and the song was forever done!

Never again will the music free

Ring in the green of the Singing Tree;

“Shot him for fun,” said the Boy, “that's all;

Wanted to hit him and see him fall!”

Oriole sang in my dreams tonight,

(Heigh-

O,

For I loved him so!)

Sang for the days when the sun was bright,

Bright on the swift wing's joyous flight:

What had he done? Ah, answer me,

Lonesome leaves of the Singing Tree!

Answer, Shapes that among us crawl,

Shooting dear things * * * just to see them fall!

—L. O. Reese, Sacramento, Cal.

FARM WORK CONTESTS

In every community there are men and women who do their work with such skill that it is a joy to see them work. There is no reason why the boys and girls should not see what intelligence and dexterity may be put into the various occupations of the daily life on the farm and learn to take a pride in doing this work skilfully, just as they now take pride in throwing or batting a ball skilfully. Each community has its own activities and can best arrange its own contests. As a help in starting these contests, the following suggestions are offered:

The Farm-work Contests may be made a part of the regular athletic day program or they may be made a part of the Harvest Festival and School Fair, or may be held as a separate event.

In all these contests there should be three judges chosen beforehand either by a committee or by the contestants. These judges should have the power to make or change any of the rules of the contests and should award all prizes.

In these contests suitable prizes of money value or a bow of ribbon may be given, or some honor or appropriate title may be conferred upon the winner, as "Champion Chopper of Stony Creek District." If these contests are held annually it is possible to work up great interest in them, and to bring it about that one will be as proud to be the best axeman or most skillful horseman or plowman as the boy now is to be the best ball player or the man to be the best rifle shot.

WOOD CHOPPING CONTEST

This contest is open to men and boys sixteen years of age and above.

Preparation: Bring two green logs of about equal size to the school and set them in the ground like posts. Where trees are plentiful and two of equal size that need to be cut down near the schoolhouse can be found, it will be unnecessary to set the logs. Care, however, should be taken not to destroy valuable trees. Select a timekeeper for the contest. Provide two sharp axes.

Rules for the Contest.—Select leaders and let them choose teams of not more than five members. Each leader should arrange his team in a definite order. If practicable, teams should be selected beforehand and allowed to practice together and train.

At a given signal from the timekeeper, the first man on each team takes the axe and chops on his tree for one minute. Then time is called and the next man on the team chops for one minute, and so on until the tree or log is felled.

The team that finishes first wins the contest.

This contest is especially exciting and furnishes a great deal of amusement, as well as giving an opportunity to show real skill in handling an axe.

The contest may be arranged also between two individuals, instead of two teams. At times this is the better plan.

CORN SHUCKING CONTEST

This contest is open to all. The contestants are to enter in three divisions.

Division 1. Eight to twelve years.

Division 2. Thirteen to eighteen years.

Division 3. Nineteen years and upward.

The winners in each division may compete for the grand championship if they desire to do so.

Rules for the Contest.—Arrange as many piles of corn as there are contestants, placing in each pile ten ears.

Have each contestant stand by his pile, and at the given signal have all begin. The one finishing first wins.

PLOWING CONTEST

First locate a good level tract of ground that will be large enough for all who wish to enter the contest to have uniform conditions. Secure permission from the owner to have the contest on the land selected and notify the contestants of the conditions of the contest before the day of the meeting. The kind

of plow and number of horses to be used should be clearly stated. Whether or not stakes may be used in driving the first furrows, the time to be allowed each contestant, and the points on which the work will be judged should also be stated. It is generally advisable to have a committee of three farmers to act as judges.

A SUGGESTED SCORE CARD

	Points.
1. Straightness of furrow.....	15
2. Uniformity of furrow slice.....	15
3. Depth and uniformity of depth.....	15
4. Finishing of ends and corners.....	10
5. Skill with which both plow and team are handled	15
6. Connecting two lands or back furrowing....	10
7. General quality of work.....	10
8. Amount accomplished per unit of time.....	10
<hr/>	
Total.....	100

BRIDLING, SADDLING, AND RIDING CONTEST

This contest is open to all. The contestants are divided into two divisions.

Division 1. Girls and women.

Division 2. Boys and men.

The winners in each division may compete for the final prize if it is desired.

Rules for the Contest.—The contestants choose horses and tie them to a near-by post or tree and arrange saddle and bridle near at hand. The contestants then stand, each an equal distance from his or her horse, and at a given signal, each saddles, bridles, mounts his or her horse, rides a stated distance (50 yards), returns, and ties the horse again.

The awards are made on the basis of the time required, skill and grace in riding, and the security of the saddle and bridle on the return.

SUGGESTED SCORE CARD

	Points.
Quickness in bridling and saddling.....	35
Ease in mounting and dismounting.....	15
Grace and horsemanship in riding.....	35
Security of saddle, bridle, and tie at end.....	15
Total.....	100

HITCHING CONTEST

Following the same plan suggested for the saddling and riding contest, have the contestants harness and hitch up teams of mules or horses to wagons. This contest should be judged on the basis of rapidity and completeness.

ROPE TYING CONTEST

An interesting as well as a valuable contest may be held in connection with rope tying. To be able to handle a rope with dexterity is a valuable asset to every one, especially to those living on a farm. Rope tying contests can be judged on the basis of the number of knots and splices each contestant is able to manipulate. Boys and girls and men and women should be divided into groups and these groups divided on the basis of age. There may be any number of groups and as much competition between groups as is thought advisable. The knots and splices demanded in the contest should be as practical as possible. The following are suggested:

1. The bowline knot.
2. Teamsters' knot.
3. Farmers' loop.
4. Slip knot.
5. Manger knot.
6. Halter tie.
7. Fisherman's eye knot.
8. Hitches:
 - (a) Half hitch.

- (b) Timber hitch.
- (c) Manger hitch.
- 9. Splices.
- 10. Rope halters.
- 11. Tackles.
- 12. Casting.

If instructions in tying these knots are needed, the following free bulletins may be obtained:

U. S. Department of Agriculture Bulletin No. 638, Washington, D. C.

Extension Bulletin, No. 24, Rope and Its Uses, Agricultural Extension Department, Iowa State College of Agriculture, Ames, Iowa.

Bulletin No. 33 and Bulletin No. 136, "Rope and Its Use on the Farm," Agricultural Experiment Station, University Farm, St. Paul, Minn.

Other features, such as roping a post, a knowledge of the terms used in connection with rope tying, etc., may be added to the contest.

SCHOOL AND COMMUNITY FAIRS

The school fair offers one of the best means of bringing the community together and of building up community spirit by setting forth in a concrete way the work of the school and the things that are related to the interests of the community. A school fair should never deal with school work alone, but should always include the work that is being done on the farms in the community.

HOW TO CONDUCT THE FAIR

In the agricultural contests it is unnecessary to exhibit large quantities of a product. An effort should be made to have each child who is old enough to bring something to put on exhibit. This will greatly increase the interest of the child and its parents in the occasion.

When the children bring in their exhibits the samples should be carefully numbered and a record accurately kept. The samples should then be placed in groups in such positions as to make them easily seen by everyone, care being taken that samples are not handled and mixed before the judges have placed them. All material exhibited should be neatly arranged, so as to make the entire exhibit as attractive as possible. The neatness and attractiveness of the product cannot be overemphasized.

Great care must be taken in selecting a judge who is fully capable of judging an agricultural exhibit. This is often a difficult task, and where it is impossible to secure a good judge who is not connected with the school, the teacher should judge the samples. Wherever there is a county demonstration agent, the matter of securing a good official should offer no difficulty. In this connection, the Rules for Industrial Contests as given in the Constitution and Rules of the University Interscholastic League will be suggestive.

The students should be given an opportunity to judge the samples and place them in what they think is the proper order, and should be required to write down on paper their reasons for placing the samples as they do. The official judge should

then place the samples and decide which student placed them nearest to his placing and gave the best reasons for such placing. Then some recognition of some kind should be given not only to the boy or girl who exhibits the best sample, but also to the one who is the best judge of the samples that are exhibited. There should be some little prize, such as a banner, a ribbon or button, to give as a recognition of the ability of the student.

Each school can best determine what exhibits would be practicable and helpful to its community. The following lists of exhibits are offered merely as suggestions:

PRIMARY EXHIBIT

Paper and Card Board.—Free hand cuttings; cuttings after tablets used as patterns; pictures that have been cut out, classified, and pasted into scrap books, or hand-made booklets. In these books may be pasted free cuttings or pictures representing the furnishings of different rooms of the home, or different occupations in the home or on the farm; bird pictures; animal pictures; means of transportation; flowers, etc. These pictures may be cut out of the back numbers of papers and magazines, flower catalogues, mail order catalogues, and other pamphlets. Freehand drawings with brush and pencil; booklets with original cover designs made by pupils for keeping record of new words or of work in nature study; garden books; leaf books; flower books; and posters on which groups of children have worked; mats; paper furniture; wagons; engines, etc., likewise make interesting exhibit material.

Clay.—The products of the clay modeling work also furnish good exhibit material.

Sewing.—Sewing cards, mats, baskets, articles of clothing made for the family of dolls will show the sewing work of the beginners.

INTERMEDIATE AND HIGH SCHOOL EXHIBITS

Ordinarily the school fair should not be held indoors. If there is an abundance of shade on the school ground, arrange the booths, tables, and platforms under the trees. This gives more

room and offers a better opportunity for making the exhibit easily studied. The sheds where horses are kept during the day can be cleaned out a week or two in advance, fresh dirt thrown on the floor, papers tacked over the sides and walls, and thus made a neat, clean place for the display of products. The home economics display probably can best be made in the schoolroom, but all other material should be exhibited out of doors if the weather permits. This will leave the schoolroom free to be used as a meeting place.

The following farm products lend themselves easily to display at the school fair, and should be grouped as follows:

1. Small grains, wheat, oats, rye, rice, barley:
 - (a) Threshed samples, 1 peck each.
 - (b) Sheaf samples, at least 20 heads.
2. Corn, kafir, milo maize, and feterita:
 - (a) 10 ear or 10 head samples.
 - (b) Whole stalk sample—at least five.
3. Hay crops: Small bundle of alfalfa, Sudan, Bermuda, peanuts, or any other hay crop grown on the farm.
4. Cotton:
 - (a) Stalk with all the bolls attached.
 - (b) Bolls to show length and quality of staple.
5. Potatoes and peanuts: These plants should be exhibited to show the yield of single hills, so as to show what single plants can do. Peck samples may also be shown.
6. Farm seeds: Cotton, small grains, grasses, peanuts, cow-peas, soy beans, etc., used for seeding purposes should be exhibited in peck or half bushel samples. Corn should be exhibited on the ear.
7. Watermelons, muskmelons, pumpkins, pie melons, cucumbers, squashes, cushaws, etc.: Exhibit the best single specimens of each and also arrange to show the yield from a single vine.
8. Vegetables:
 - (a) Radishes, carrots, young onions, etc.: Exhibit in small bunches.
 - (b) Beans, peas, tomatoes, etc. Exhibit in small baskets.
 - (c) Mature onions and head lettuce may be exhibited in crates.

- (d) Turnips, beets, etc., may be exhibited in peck or half-bushel samples.

9. Fruits:

- (a) Quart samples of strawberries, dewberries, blackberries, and fruits of similar size.
- (b) Half-gallon or gallon samples of plums, figs, and all fruits of like size.
- (c) Peck samples of apples, peaches, pears, etc.
- (d) Citrus fruits—a dozen specimens each.

10. Nuts: Pecans, hickory nuts, walnuts. Exhibit in pound samples for pecans and peck samples for others.

11. Honey, eggs, butter, preserves, canned products of all kinds, loaf bread, cakes, pies, etc., should be exhibited.

12. Poultry exhibit:

- (a) Single birds.
- (b) Pens (five hens and one cockrel).
- (c) Poultry equipment—trap nests, etc.

13. Livestock exhibit:

- (a) Hogs.
- (b) Beef cattle.
- (c) Dairy cattle.
- (d) Horses:
 - a. Individuals—light and draft.
 - b. Teams—harness and draft.
- (e) Mules:
 - a. Individuals.
 - b. Teams.

(f) Sheep and goats.

14. Flowers and ornamental plants: A most attractive collection of the flowering plants of the community, both wild and cultivated, can be arranged with little trouble. Every effort should be made to get people to bring their choice ferns and other pot plants as well as flowers from their homes. This will add greatly to the entire exhibit.

Products from One Farm.—An interesting exhibit for the school fair may be made up by having the farmers exhibit all the products produced on their farms. These should be set apart from the remainder of the exhibit. Get just as many

farmers interested in this as possible and get up some keen rivalry. This competition on varied products will do much to encourage diversification in agriculture.

Wherever baby beef clubs, pig clubs, or other livestock associations exist, these organizations ought to exhibit at the fair, and the farm demonstrator or teacher should make the exhibit the subject for a demonstration or lecture.

An excellent demonstration of the need of testing farm seeds can be arranged with little trouble and at practically no cost. Procure some pie pans and cotton flannel or blotting paper. Place two layers of either in the bottom of one pan; divide the space into two equal parts; place 50 or 100 seeds on each side, depending on the size of the seed, cover with two thicknesses of the material used on bottom, moisten thoroughly and cover with inverted pie pan. The test should be started five or six days before the fair, so that the seeds will have time to germinate. The test must be kept moist and warm. A sand box, a rag doll tester, or any other of the testers commonly used may be used instead of the pie pans.

The school should collect 25 of the most troublesome weeds and samples of their seeds and preserve for exhibit purposes. Insect exhibits are also interesting, and if properly exhibited, highly instructive. Life histories may be shown to good advantage.

Manual Training.—Boys and girls should be encouraged in the use of tools by exhibiting at the school the things that they have made. The things exhibited ought to be practical. Where an object is too large to be shown, a model can be made. The things best to exhibit will vary in different parts of the state, but the following list is suggestive: Pig trough, chicken coop, bird house, kitchen shelf, umbrella stand, ironing board, book rack, picture frame, fly trap, outbuilding (model), gate latch, seed testing box, self-feeders for hogs and poultry.

Domestic Economy.—For the girls, exhibits may be made of cooking, dressmaking, button holes, darning, and other things of like nature. If there is a canning club, it can exhibit the canned material, and the woman agent can make this an occasion for a demonstration or a lecture on canning. Canning utensils and labor-saving devices, especially if made at home.

should also be exhibited. Occasionally refreshments might be prepared and served by the cooking class.

School Work.—Note books, maps, relief maps, specimens of penmanship, drawing and painting by pupils, lend themselves to display. The teacher should not have the pupils make special maps, drawings, etc., for exhibition purposes. Too often a great deal of time is spent in making pretty things for fairs which have no relation to school work. It is best to say nothing to the pupils about exhibiting their work and then when the fair comes put these different objects on exhibit. This will be a true exhibition of the work done.

Collections.—Collections of woods, leaves, seeds, flowers, insects, or weeds, properly labeled; agricultural seeds; cotton properly graded, are all excellent for fair purposes. If there are old coins, arrow heads, fossils, or stones that someone has collected, they might be exhibited. Objects of historical interest with appropriate talks are also good. All such exhibits that are of a permanent nature should be preserved for the school museum.

Time for Fairs.—The best time to hold the school fair is either in the spring or in the fall. The fall offers a better opportunity to collect a large number of farm products. If the fair is held in the spring, it will be best to hold it at the time of the Interscholastic League contests, if possible. (See Programs VI, VII, and IX.)

County School Fairs.—When it is possible, it is well to hold a county school fair. The different schools can come together at one central place and put up exhibits. Prizes should be offered for the best exhibits and the best showing of the schools. The community exhibit may be a preparation for the county exhibit. The county exhibit should be held at the time of the county meet of the Interscholastic League. This has already been done in several places in Texas and has proved to be very successful.

The little one-room country school may not be in a position to have all the exhibits mentioned above, but surely some of these can be carried on. There ought by all means to be demonstrations and lectures upon the products exhibited, for this is the best place to drive home lessons in agriculture and home economics.

LECTURES ILLUSTRATED WITH LANTERN SLIDES

Special attention is called to the assistance which lantern slides might render in carrying out any of the programs for school-house meetings. Upon request, detailed information will be sent to you regarding lantern equipment with slides and illustrative lectures. Address Mr. N. L. Hoopingarner, Manager of Exhibits, University Extension Department, Austin.

THE EXTENSION LOAN LIBRARY AND LIST OF BULLETINS

The Division of Public Discussion of the University Extension Department has established a Loan Library. Its special function is to aid in the work of the University Interscholastic League, and to assist schools, clubs, and individuals who do not have access to public libraries. No fees are required, nor is a formal registration necessary. The rules are very simple:

1. The borrower pays the postage both ways.
2. Libraries may be kept for two weeks only.
3. More than three libraries on the same subject may not be sent to the same school or club, at the same time.

What Is the People's Loan Library?

This library consists of packages made up of clippings from magazines, pamphlets, and books all on the same subject. This material is fastened together with rubber bands, and filed in readiness to be mailed out upon receipt of a request for information.

Scope of the Work.

If you are to take part in a debate, let the library send you some material. If you are called upon to discuss a present-day question before your club, make your request. If it can furnish you with information relating to a special phase of household or business efficiency, let the Loan Library cooperate with you.

Loan Libraries are now ready on the following subjects:

Agriculture; Alcohol; Alfalfa; Arbitration; Athletics; Banks and Banking; Birds; Boy Problem; Boy Scouts; Canning Clubs; Capital Punishment; Child Labor; Child Welfare; Cigarette Habit; Civil Service; Co-education; Commission Government; Compulsory Education; Conservation of Resources; Contagion and Contagious Diseases; Convict Labor; Co-operative Marketing; Corn; Cost of Living; Cotton; Crime and Criminals; Diplomatic Service; Disarmament; Domestic Science; European War; Flies; Gary Schools; Government Ownership of Public Utilities; Hogs; Hours of Labor; Immigration; Income Tax; Increased Armaments; Indians; Industrial Education; Initiative and Referendum; Irrigation; Journalism; Juvenile Courts; Kindergartens; Labor Unions; Land Tenantry; Manual Training; Merchant Marines; Mexico; Military Education; Milk; Mill Tax; Minimum Wage; Monopolies; Monroe Doctrine; Montessori Method; Mothers' Clubs; Moving Pictures; Municipal Improvement; Municipal Ownership; Munitions of War; Nature Study; Negro; Nutrition; Old Age Pensions; Open and Closed Shop; Panama Canal; Parcel Post; Peace; Pecan Culture; Philippines; Play and Playgrounds; Poultry; Presidential Term; Programmes, Special Days; Prison Reform; Prohibition; Public Health; Railroads; Recall; Red Cross; Religious Education; Roads; Rural Credit; Rural Life; Rural Schools; Rural and County Libraries; Sanitation; School Gardens; Schoolhouses; School Lunches; Schools, Centralization of; Short Story; Single Tax; Social Centers; Socialism; South America; Story Telling; Submarine Warfare; Suffrage; Tariff; U. S. Army; U. S. Navy; Warehouses; Woman Labor; Woman Suffrage; Women's Clubs.

Clippings and miscellaneous material have been collected on various other subjects.

Address all requests to:

THE EXTENSION LOAN LIBRARY,
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350	The Irish Potato.....	1914
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*361	Nature Study and Agriculture for the Rural Schools of Texas	1914
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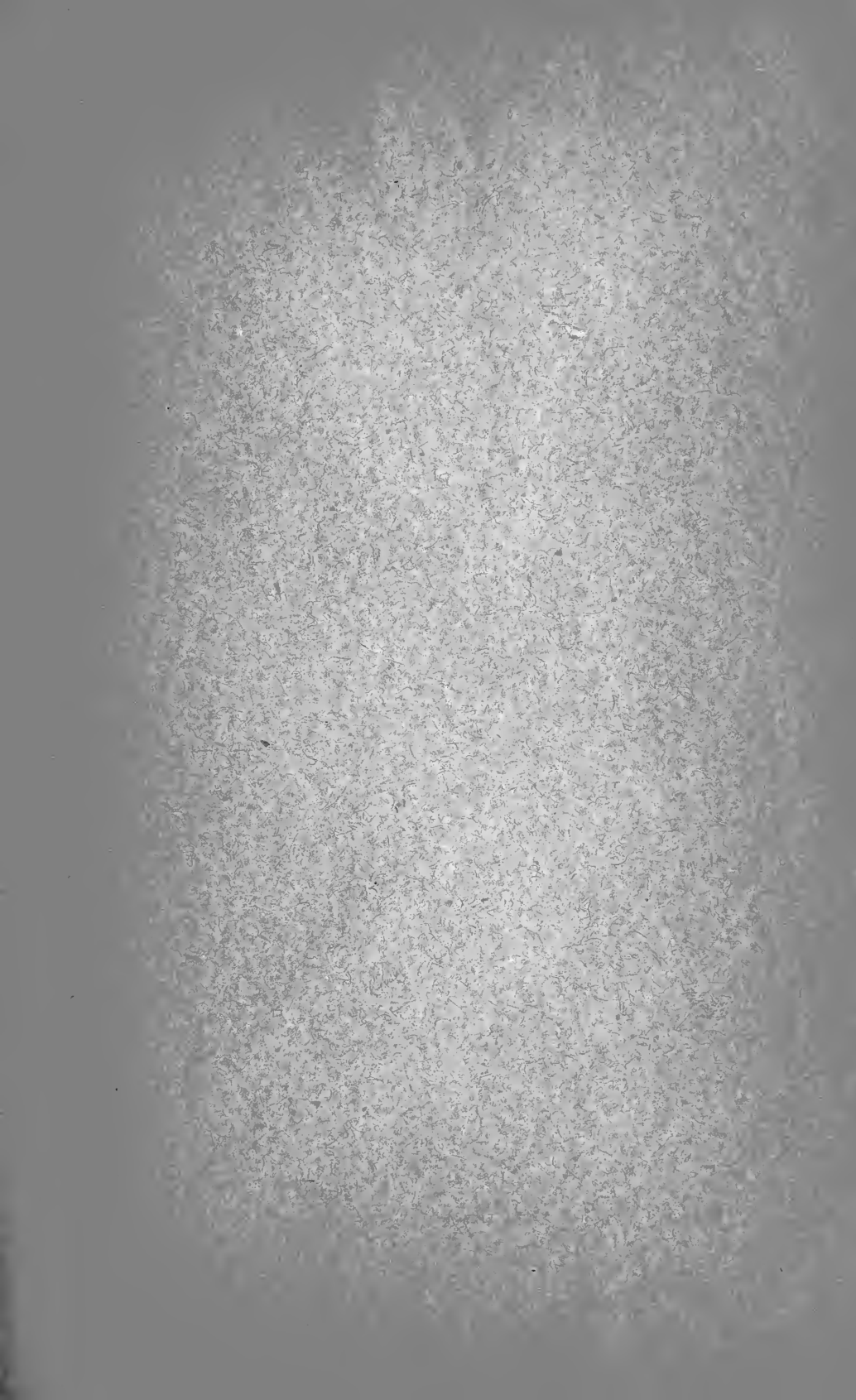
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